Vol. III. Numb. 18.

# The British Apollo:

OR,

## *Curious Amusements for the INGENIOUS.*

To which are Added the most

## Material Occurrences Foreign and Domestick.

*Perform'd by some of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Assistance of other Ingenious PERSONS.*

From Friday May 5th. to Monday May 7th. 1710.

Q. GENTLEMEN, *I generally Exercise my Thoughts on Sinful Objects when I endeavor to Employ 'em on the contrary; therefore I desire you to Instruct me how I may in some measure be able to Command, Dissipate, or Divert 'em. You'll Oblige your very*

*Humble Servant and Admirer,* R. T.

*A.* Our Thoughts are not to be counted Evil only from the Objects of them; if they were, Sinful Thought, wou'd be unavoidable; for there can be no Living or Conversing in the World, this great Scene of Wickedness, without sometimes thinking of that which is Evil. The only Thing renders the Thoughts Sinful is entertaining Evil Objects in the Mind with Complacency and Satisfaction, and not with a just Abhorrence and Detestation. The Nature of the Mind is such that there will be a Constant Involuntary Succession of Ideas but good and bad; nor is it possible for the most wary and attentive Man to fix upon any one Object long whether Good or Bad, but he will be Interrupted by some new Object presenting itself. In this the Mind is purely Passive; nor can it be esteemed a Fault because Natural and unavoidable. All that is in a Man's Power in this Case or that Case or that he is Obliged to do, is only to observe diligently what the Ideas are that thus take their Turns in his Understanding to direct their sort, and call in such to his use as he finds may be profitably considered of.

Q. *Whether the VWaters upon the Face whereof the Spirit if God moved* (Gen. 1. 2.) *are to be understood of what is usually called the Element of VWater in particular, or of all, or any other part of matter, capable of being dissolved into what we call VWater, or as VWater it self is?*

*Whether the same Spirit of God, which is then said to have moved upon the Face of the Waters, continued to move upon the same in the several Works of the Six Days, usually called the* Ἑξαήμερον?

*Whether supposing the same Spirit of God to have continued to move upon the Waters in the several Works of the Six Days, it doth not ever after continue to move in the continuing and preserving what Works were produced in the same, or what ever after were to be produced by any of the same after their kind?*

*The Answer to these Questions being what may lay a Foundation for a New Hypothesis in Natural Phylosophy will deserve the Thoughts, and justify the Character, and Stile of the Wisest* Apollo. *And as such I Address to you,* Gentlemen, *being ready to follow with such other Questions as may lead thro' all parts of Natural Knowledge, and supply what is still wanting or Erroneous in any other of the Systems, we already have.*

*A.* We are not Ambitious of the Honors of being the Founders of New Hypotheses either in Religion or Phylosophy. In regard especially to the Origin of Things it is our Opinion that the most Rational Account of them is to be found in the most Ancient Writers, tho' indeed by the Heathens somtimes obscured by Fables and Allegories. For the State of the Primitive *Chaos* being a Matter of Fact we ought to observe what History and Ancient Tradition says of it, rather than what seems agreeable to our own Private Reason or Fancy, as if we cou'd prescribe proper Rules for God to Work by, or as if his Operations must have been in such and such a Manner, because they wou'd otherwise be Repugnant to our Reason. The Tradition of the Ancients may the more safely be depended on in this Case, because in the main it agrees with the *Mosaick* Account of the Creation, and in some particulars is more large than *Moses* himself. Particularly that the *Chaos* was not a meer Elementary Water (which according to the Doctrin of *Thales* was the Principle of all Things) but a Confus'd Heterogeneous Mass of Corpuscles, which must have been in a Fluid State, because Water and Air wou'd make a considerable Part of this Mixture. Such was the State of the first Matter (according to the Testimonies Cited by *Grotius, de Verit. Rel. Chr. L. 1. Sect. 16.*) upon which the Spirit of God moved, that is excited

such Motions and Fermentations in the several Parts of it, as were necessary for that Disposition of Nature on which the Future Frame of Things was to depend. If then you intend by these Questions that we shou'd deduce a new Scheme of Natural Knowledge by making Water the Sole Principle of all Things, we shall have both Tradition and Reason against us, as we can prove by many Arguments. But if your meaning be only to shew, that after this first Disposition of Matter, the rest of the Six Days Work, and the Conservation of Things in their present Frame, is not left meerly to Mechanical Principles, but is owing to the Direction of the immediate Hand of God: of this, we think there are so many evident Arguments, so fully shewn by other Authors, that it is not necessary to insist farther on them. Notwithstanding if you will please to give us some farther Light into your Design, we shall not refuse to Assist you what we can in your Enquiries.

Q. Gentlemen, *Be pleas'd to give me an Impartial Account of the Life and Death of* Arrius, *Priest of* Alexandria, *and his Character. But pray, don't take neither, from his avouch'd Enemy* Athanasius *Bishop of* Alexandria's, *Account nor from his Friend* Eusebius *Bishop of* Nicom.

*Pray* Gentlemen, *be pleas'd to Quote your Author's in this Question. I am,* Gentlemen, *your most Humble Servant and Old Subscriber,*

J. Black.

*A.* We have extracted the following Account of his Life and Death from *Theodoret* and *Socrates*. He was a Priest of *Alexandria*, of which City he endeavoured to make himself Bishop, but being disappointed he proved the great Disturber of the Christian World by Broaching Erroneous Opinions concerning the Doctrin of the Trinity, of which he was Convicted and upon that Excommunicated. But being a Cunning Popular Man, he gained such a Party over to his Opinion and Interest, that tho' he had been admonished by the Emperor *Constantine* to retract his Errors, he continued Obstinate, till he was Banished and his Writings ordered to be Burnt by the General Council of *Nice*, which had been Assembled by Command of the Emperor upon this Occasion. Notwithstanding by the Interest of the Emperor's Sister *Constantia* and of *Eusebius* Bishop of *Nicomedia*, a Person of a Scandalous Life, his Cause was brought to another Hearing Upon which Occasion there happened a Terrible Contest between this *Eusebius* and *Alexander* then Bishop of *Constantinople* where the Council was Assembled. *Alexander* shut himself up in the Temple and earnestly Pray'd that God wou'd free the Church from those Vexatious Disputes and appear in Defence of Truth which was like to be Oppressed. The next Morning after he had thus Prayed, *Arrius* coming with his Friends to the Place of Council, felt a Severe Griping in his Guts, upon which he went aside to an House of Easement, into which together with his Excrements he voided his Bowels and in this great Torment Died.

Q. Gentlemen, *I have always observ'd you to be compassionate to our Sex, and must acquaint you, that perhaps you never had a greater Object of Compassion than my self. I am Young, Plump, Healthy, and if I am not flatter'd, not Unhandsome; and by my Friends Disposal am Marry'd to one, at best can be esteemed but a Mock man, or indeed, rather the shadow of a Man. He is so Carrion-lean, that the clattering of his Bones, when he goes along the Street, frightens the Children. When a Bed with him, I lie with a Porcupine, expecting every minute his Bones like their Quills in my sides. Being abroad very late one Night, he was taken up and put in the Counter, tho' poor Man, I believe all his Fault was, that his Legs were not able to bring him home sooner; except the Constable taking him for a Skelleton, committed him for frightening all the Watch from their Duty. In the Counter he got three or four Lice, which dropt of next Day starv'd to Death. If he goes abroad in windy Weather, we are forced to convey some Leaden-weights into his Pockets, least a blast shou'd convey him to some foreign Climate, and put me to great Expence to recover him back.* Now, Gentlemen, *pray give me your Opinion, whether I may not be lawfully Divorc'd from this* Signior Shadow, *since I can easily prove there is not one Inch of Manhood about him? Methinks since some particular Defects admit of a Divorce, it might easily be allow'd where one is nothing but Defects all over: Nay, and when it is doubtful whether he of Humane Race, and was not like a* Spanish *Gennet got by the Wind. But if the Tye cannot be dissolv'd, pray inform me to what use I shall put him, for he had a considerable Fortune with me, and I would have something for my Money.*

*A.* Indeed, *Madam*, your Case is very deplorable, for since your Parents had only a negative Voice, we must conclude you accepted him with all his Faults, and tho' particular Defects may admit of a Divorce, they are invisible ones, now we find nothing was visible in him, but his Defects: Therefore you must be contented with HAVE AND TO HOLD, as long as he holds together, which yet you have the comfortable Hopes cannot be long, for his Bones grinding upon one another will soon be reduc'd to Powder. But since we find nothing in the Matrimonial Vow that obliges you to load his Pockets with Lead, why did you not leave him to the Mercy of the Winds, by this he might have sailed round the World, and 'tis Ten Thousand Pounds to a Nutshell, that he had never lighted on the same Point of Land again: or if you wou'd not part with him in such manner, at least you might have had some Diversion with him, by tying a Packthread to him, and flying him for a Kite. Yet since it will be some satisfaction to you, to know what use you might put him to, we can inform you of several Uses. You might by conveying an Artificial Phosphorus into him, have made him (by reason of his Transparency) serve for a Lanthorn. Or, (Cherrey-time coming on) he wou'd make an Excellent Maukin, for the Cluttering of his Bones would doubtless fright the Birds beyond all the modern Snappers. Or he wou'd make a set of Scittle Pins. His Arms, Legs and Thighs would tell Eight, and to supply the want of what might more properly be term'd such, his Backbone might be the middle Pin, and his Scull the Bowl. But above all, take care to walk him abroad at Sun rising every Morning, being first well Liquor'd, and you will have a chance, that the Sun may may attract him, and if he once gets above the Atmosphere, the weakest Columne of Air will secure him from ever falling again to the Earth.

Q. *I desire to know when you are at leisure, the meaning of the Old Poetical Saying, Thus*

*March* borrows of *April*
Three Days, and they are ill;
*April* returns them back again
Three Days, and they are Rain.

*A.* Proverbs relating to the Weather, cannot be founded on any Certainty, it is a sufficient Ground for such, if it more frequently happens, according to

to the purport of them. The meaning of this is, that it is more seasonable for the end of *March* and the beginning of *April*, to be Fair, but often

March *does from* April *gain,*
*Three Days and they're in Rain;*
*Return'd by* April *in's bad kind,*
*Three Days, and they're in VVind.*

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# POEMS.

Q. *OF all the Veins that flow their steady Rounds*
*Within this Mortal Frame of mine, methinks*
*The* Muses *swell, the largest, and with sway*
*Despotic, all th' Inferior rest Command.*
*When loud Tongu'd Fame wafts from* Belgick *Plains,*
*Such strange Relates, as shock Credulity;*
*Whilst Scences she represents, where feeble Mortals*
*Outdo the Celebrated Acts of Ancient Gods;*
*When* EUGENE's *Name sounds from her full blown* (*Trump*
*Sonorous, awful, and the Ravish'd World*
*Rebounds, the* God *of* War! *Mankinds Delight,*
*I stand agast* ——
*But when she Summons in her strength, contracts*
*Her Spirits to become all Voice, and Form,*
*A Sound shall more amaze (if more can be*
*Th' expecting World, and* MARLBROUGH's *Name* (*pronounces)*
Marlbro' *the* British Hero, Marlborough
*Bulwark and Glory of the Great'st of* QUEENS,
*Sole* Arbritrator *of the Chance of* War,
*The Vanquisher of vain, insulting* Tyrants,
Heav'n's Favorite *and her peculiar Care;*
*Like the Young* Macedonian *I'm Inflam'd*
*VVith Honours justly paid my Blood, and wish*
*His Triumphs less, that* Fame *might leave*
*Some Topics unexhausted. High Resolves*
*Straight forms my Eager Mind; The Dusty Plain,*
*It's Toilsome Labour's, and it's long Fatigue,*
*The ghastly Dangers of the fatal Day,*
*VVhen the stern* God *of* War *his Offspring Marshals,*
*Horrid, Blood-thirsty in the Field of Battle,*
*The Dreadful onset, where the Clang of Arms,*
*The Hiss of various Hell-like Instruments,*
*The Direful Groans of Mangl'd gasping Mortals,*
*Dress up stern Death in each Majestic Horror,*
*Seem a smooth easy Path that I wou'd tred to Glory.*
*Thus Roll my Heated Thoughts, 'till Ebbing back,*
*Calm Reason* Reassumes *her Seated usurp'd,*
*In vain says she* ——*'Tis now too late*
*To enter on the the Quest of Glory, all*
Fam's *Garlands are bestow'd, and kindly blooming*
*On Heads they better do become than yours;*
*Quit then th' unequal chase, and Cultivate your Muse,*
*In grateful Numbers, with your Country joyn,*
*To Consecrate to long Posterity,*
*Those God-like Deeds that never ought to Dye,*
*Say,* GOD APOLLO *then, for you (the Source*
*Of Knowledge as the Parent of soft Numbers)*
*Best can inform what ev'ry* Genius *will bear)*
*Shall I forsaking safe Inglorious Ease,*
*Chuse the Rough Trade of VVar, in Horrid Arms,*
*Fly to yon field of fate, and there contend*
*For* Glory *and for* Fame *with* Rising Gods,
*Or else secure and still, in Native shades,*
*VVith Aspect more Benign, those Actions Sing*
*Unenvy'd, I'm contented they alone shou'd do?*

*Yours,* PHILODOX.

*A.* Enough there are to *Quell* the *Tyrant's* Pow'rs,
And stem the Torrent of his Impious Pride;
Altho' like *Lucifer*, he soars a loft,
And vainly Claims a Throne among the *Gods*;
See where like him, Oppress'd with Loads of Guilts,
He sinks from his Imaginary Height,
See how the *Genius* of his Nation Shrinks,
Before the awful Front of *MARLBOROUGH*:
Whilst all his Legions fly with Pannic Fear,
Nor can abide the Frowns sit on his Brow.
So Custom'd their Posteriors to expose
To view, our Forces will in time forget
A *French Man's Face*, and know 'em but by *Flight*.
Thus *Gen'rous Youth*, w' advise you to decline,
The *Camp*, already by United Pow'rs,
*Triumphant*, not requiring further Aids.
And for another Work prepare the Mind,
(Tho' not of equal Toyl) of equal Glory;
To Sing to Future Times the *Hero's* Praise.
Here is a Field so large it will Employ,
Your Brightest Thoughts and Tallest *Images*;
Drest with an *Emphasis* is all *Sublime*.
Those *Champions* which the former times for *Gods*,
Transmitted down to long Posterity,
Will serve for Foils to set your *Hero's* off.
The *Roman Braves*, whom Conquests always (Crown'd,
Leading the Captive World in Servile Chains.
Such Vict'ries ne'er cou'd boast for they Subdu'd,
Nations unarm'd, and void of Arts and Science.
But Great *EUGENE's* and *MARLBOROUGH's* (Efforts,
Were made upon the Eldest Sons of *Fame*,
Both for Politics and Feats of their Arms.
Let these then be your Theams, enough to Dream,
The Source Immense, of Shining Eloquence;
And whilst by you they *Live*, their *Glorious Names*
Will also give *You Immortality*.

Q. Dear Gentlemen, *Inform me when Men will* (*leave*
*Deceiving, and VVomen Believing.*

DORINDA.

*A.* When

*A.* When the *Golden-Age* returns, and Men Detest Lies, and Women grow Wise.

Q. *Kind* British Apollo,
*Resolve me to Morrow,*
*If over or under my Tongue, I do Swallow?*
*And you'll Oblige,* DOLLY.

*A.* To say over or under,
Is all but a Blunder,
'Tis behind it, some space divides 'em a Sunder.

☞ Any Person may have the *Index* to the Second Volume of the *British Apollo*, also whole Sets Bound or Unbound, and Single Sheets to make up Sets of the said Volume, of the Men in their Walks, or of *J. Mayo*, over against *Water-Lane, Fleet-Street.*

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## *SIR,*

THE Letters from Paris, May the 9th. Advise that the Marshal de Villars has taken leave of the Court in order to set the next Day for Cambray; That Orders are sent to Picardy to Ruin the Country entirely between Arras and the River Somme to prevent the Enemy from finding any Subsistence therein: The Advices from the Confederate Camp before Doway, May the 10th, are that since the Enemy on the 7th, made a Sally, to prevent the like for the Future, several Redoubts are Raised along the Trenches, and such Dispositions are made to give them a warm Reception as they will scarce venture out again: That one of our Works is advanced almost to the Ditch before the first Covered Way, that part of the heavy Artillery was expected that Night in the Camp or next Morning; That Marshal de Villars Equipage is arrived at Cambray; but he is not expected in the Army till the 15th from. From Lille May the 11th. 'tis Advised that on the 10th, at Night the Heavy Artillery arrived in the Camp before Doway; That the Letters from the Enemies Frontiers Advise, that the French begin to form themselves apace, and give out (according to their usual Boasting, that cost what it will they will Fight the Allies, and endeavour to Raise the Seige of Doway, and they pretend likewise to be stronger than the Allies; that the Advices from Antwerp are that they Write from Doway, that they shou'd Batter the Place that Afternoon with 50 Pieces of Cannon, and they expected it wou'd Surrender by the 25th Instant.

Which is all from Yours, *&c.*

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